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ABSTRACT

Problems facing multicultural education, implications of these problems for teacher education, and the multicultural teacher education program at the University of Utah are described. Factors operating against multicultural education in Utah include the back to basics movement, the competency movement, the attack on bilingual education, the decline of the economy, major values conflicts, and conflicting interests of various pressure groups. However, the need for multicultural teacher education in Utah is pressing. Because the state is essentially Mormon-dominated and monocultural, non-Mormon students frequently feel isolated. Moreover, teachers are more likely to find themselves teaching large numbers of not only non-Mormon whites but also blacks, Chicanos, Tongans, Vietnamese, Navahos, and Utes. The position at the college of education at the University of Utah is to provide courses to enable teachers to see the realities of a multicultural classroom and to provide them with decision-making skills. The program, which began in 1972, presently employs a director of multicultural education and offers master's programs as well as three undergraduate courses. Secondary education students are required to take at least one of these courses: The Culturally Different Learner, Bilingual and Bicultural Education, and Instructional Strategies in Multicultural Education. Descriptions of each course and proposed cultural awareness competency requirements are included. (KC)

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Skeletons, Boondoggles, and Success:

Multicultural Education at the University of Utah

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SKELETONS, BOONDOGGLES, AND SUCCESS:

MULTICULTURAL EDUCATION AT THE UNIVERSITY OF UTAH

From one perspective, things do indeed fall apart, and there is no center to hold. The place of the university researcher is increasingly being questioned by the clientele that we in education supposedly serve or being ignored by pressure groups from the public who tend to accept unquestioningly media pronouncements about the state of education or the demands of the pocket book. And simultaneously the major universities are demanding more research from the professoriate and less involvement with the public in service activities or in creative teaching endeavors. What place is there anymore for research-based theory which can provide answers for educational practices? From this prespective, the university educator becomes an anachronism in a rapidly changing society; and the persons committed to multicultural education, particularly the scholars who attempt to induce some order out of the seeming chaos or who question naive, visceral reactions that pose as solutions to those problems revealed by attempts to achieve cultural pluralism, often find themselves in the positions of antagonists with the very people they should be working with.

As the public schools turn more and more inward for their in-service activities, the need for a more through preservice preparation of teachers becomes more essential. In the Division of Secondary Education at the University of Utah, we have committed ourselves to continuous, ongoing evaluation and development of our programs, both at the undergraduate and graduate levels; and throughout our programs lies a clear commitment to the principles of cultural pluralism.

We have had our skeletons and our boondoggles, but we have worked to overcome them. This discussion of those skeletons and boondoggles, including a consideration of the major problems facing us in attempting to establish cultural pluralism in

our schools, may indicate that success can still be achieved.

Factors Operating Against Cultural Pluralism

The Back to Basics movement has given every reactionary group the encouragement to impose upon education their solutions to what they perceive as brought about by the 1960's social movements. For example the Conference on College Composition and Communication's statement on "The Students' Right to Their Own Language" has been attacked as symbolic of the general breakdown of the English language in the United States today. In response, school boards have required teachers to teach correct English, as though speakers used only one register for all purposes. And traditional Latinate grammar, taught with Reed and Kellogg diagrams and fill-in-the-blank worksheets, is too often replacing the exciting studies of language being used in real contexts. All this happens despite the overwhelming research that such approaches failed in the past and may indeed have forced students out of school rather than have helped them through school and into successful lives.

In at least one school district in the West, junior high school teachers have been told to deemphasize literature study and reemphasize grammar study. Just when some research is telling us that, at this age, the students need more help with social skills and self-awareness and may be less capable of handling purely cognitive demands than at any other time of their lives, this school district has required more cognitive learning and less involvement with self and other humans. Under these conditions, what hope is there for the development of multicultural awarenesses and pluralistic attitudes?

In response to the Back to Basics movement, textbook publishers are emphasizing their English grammar texts and putting their exciting literature texts somewhere on the back shelf. When asked why, salespersons reply, "That's what the schools are buying." And in this enormously vicious circle, publishers determine

what schools teach, not educators, not parents, and certainly not minority groups. It takes a strong group of teachers to argue for schools' purchasing textbooks that promote the cause of cultural pluralism.

An offshoot of the Back to Basics movement, the competency movement, also threatens the cause of cultural pluralism. Ideal, global objectives and goals for education have bowed to the often minimal, certainly shallow, but clearly obtainable and, above all, measureable objectives. Computerized education, replete with computerized scoring sheets, provides immediately accessible information on individual scores, satisfies the public that the schools are indeed concerned with evaluating their students, often enables the schools to demonstrate immediate gains in short term learning, but ignores so many concerns that those of us in multicultural education have argued for over the years. What happens to the child who learns best in group activities rather than as an individual? What happens to the child whose culture emphasizes the demonstration of learning only after mastery and not before? When the child who needs the personal support and response of humans in order to learn receives a computer print-out, what happens?

Bilingual education programs, already under attack for failing to teach students basic English skills, now must respond to the Basic people and the competency folks. Is literacy in Spanish or Navaho a basic? May one also be competent in French or Chinese? Will the federal government at last provide funding which allows educators to develop programs gradually, providing time to train teachers adequately before turning them loose on students? Or will bilingual grants continue to pressure schools to implement programs before they are full prepared, thereby dooming them to failure when the evaluator arrives at the end of the one-year grant and thereby substantiating the claim of the Basics and competency advocates that bilingual education is detrimental to students?

Add to these problems the predicted and continuing decline in the general economy, and the cause of multicultural education seems even more doubtful. As universities move to retrench, budget cuts are often aimed at those areas which bring in the least number of grants and which have the least prestige among the higher administration, typically the humanities and education. One year ago, in Secondary Education at the University of Utah, four lines were redistributed to other segments of the University after the faculty members who held them resigned or retired. At a time when more minority and women faculty members are desired, the opportunities for hiring such faculty on other than soft moneys are diminished. Because of fewer positions being available in higher education throughout the country, fewer faculty members are leaving, and the average age of the faculty is increasing. The opportunities to hire younger, pluralistically-oriented faculty are few. For those reasons, older, senior faculty members must be retrained and reoriented, a task that has often boggled the best of minds and intentions.

And in the public schools, the depressed economy will mean that individual teachers must take it upon themselves to implement pluralistic strategies rather than wait for the school district to support such efforts. For this reason, the teachers we produce must be independent problem solvers, self-directed individuals who believe in cultural pluralism and who believe in their own abilities to bring it about.

As our awareness of the many cultures in the United States and other countries grows, so does our awareness of seemingly unresolvable conflicts in values. Environmentalists, believing in the interrelationship of all living things, are shocked by the murder of thousands of porpoises by Japanese fisherman so that the porpoises do not compete with their commercial fishing operations. The same shock sets in

as Canadians slaughter thousands of Harp Seal pups, simply for their fur. And yet we recognize the right of countries to govern themselves. In Utah, the Ute indians demand the right to control their own hunting regulations, a right given them in earlier treaties but recently superceded by sport hunting regulations of the state, regulations aimed at preserving the animals hunted for sport. In retaliation, the Utes threaten to close down the Central Utah Project, a massive water project supported by those who cry for progress and growth, but opposed by environmentalists. Many Navahos are deeply concerned about the destruction of individuals by alcohol, outlawed on the Navaho reservation but sold on its borders by enterprising businesspersons. One trading post that sold liquor was recently destroyed by some Navahos, yet the law protects the individual property rights of its owners. We reaffirm the right of minorities and women to hold jobs from which they have traditionally been barred, yet we are deeply disturbed at the idea of those minorities taking jobs away from equally deserving memebers of the majority cultures, issues currently emphasized by The Bakke and Weber Cases. Are our teachers prepared to handle such conflicts in the schools? Can they train our students to make judgments related to such conflicts, or does pluralism fail to help when confronted with two opposing rights or two opposing wrongs?

Finally, while the open conflicts of the 1960's may no longer occur, the pressures of different interest groups continue to impinge upon the school curricula. The Progressives who argued for humanistic principles seem to be in disarray. The Fundamentalists are the group currently in favor with the public, even though none has clearly explained exactly how far back to the basics we are to go. And off in the wings stand the Mandarins, waiting to press their demands for an education of the elite. Women and minorities continue to press for their rights and their fair representation in school curricula. Textbook publishers have taken their concerns seriously and have improved the books now available to schools.

Balancing all these demands has not been easy, for the concerned groups are often in conflict. Should the schools confront racism and sexism and economic oppression? Or should the schools only stick to safe subjects while emphasizing the basics? From a pluralistic viewpoint, the answer is clear. But when the issue is teacher survival, weak teachers may forego the fight for pluralism in favor of maintaining their jobs in a receding economy. To prepare teachers capable of meeting that challenge is a major task of schools of education.

Unfortunately, in Utah, as in many other states, the control of their own future is less in the hands of the educators themselves than in the hands of politically warring bodies. The local education associations, the State Board of Education, and the state legislature seem embroiled in a war of survival, each struggling to gain control of teacher education, both preservice and inservice. Decisions are made which have more to do with power that educational desirability.

The Position of the College of Education, University of Utah

Utah is essentially a monocultural state in that the Mormon (Church of Jesus Christ of Latter Day Saints) religion dominates all aspects of life, from state liquor regulations to county zoning ordinances to school hiring practices. The Mormon church controls many of the social activities of its members, particularly the younger members still in school, and this control limits the interrelationships of Mormon and non-Mormon (referred to as gentile) students. The social opportunities for non-Mormon students are often so restricted that students are alienated from the school and tend to seek other non-Mormon students for mutual support. As a result of this inherent segregation, the opportunities for both groups to learn more about one another are few. Minority populations often feel even more isolated, with the result the drop-out rates among these students are higher than the average for the state. The conservative stance of the Mormon church restricts the role of

women somewhat, less so in urban areas than in rural areas and more so among Mormon women who are seeking careers for themselves than among non-Mormon women. In a state which emphasizes the strength and preservation of the body and the family, alcoholism is high, the suicide rate is above the national average, and the divorce rate continues to grow.

Most of the teacher candidates at the University of Utah come from this environment, although a large percentage are from out of state. Since the percentage of minority students in the state is low, few of our teacher candidates have had an opportunity to work with minorities. Among the larger groups of minorities in the state are Blacks, Chicanos, Tongans, Vietnamese, Navahos, and Utes. Teachers are more likely to find themselves teaching students from lower socioeconomic homes than from ethnic cultures. These are the conditions which the multicultural education program at the University of Utah has had to consider in its development.

The history of multicultural education at the University of Utah has not been a utopian dream structure, for its closets are jammed with skeletons, and its store of boondoggles is plentiful. However, if intentions count for anything, those intentions have been good and worth pointing to. We have done more than cover the bones with a layer of skin. The programs have grown more successful with each year, and the future promises even more success. But before considering the characteristics of the present programs, looking at how we arrived at our present state may somehow help others confront their own skeletons.

Prior to 1972, the University of Utah was much like other universities serving areas without large numbers of minorities. The turmoil of the 1960's had led the University to establish an ethnic studies center and to begin establishing courses related to Blacks, Chicanos and Native Americans. At the same time, a concerted effort was made to hire minority faculty members including women. Efforts in this

direction were not always successful, for qualified, trained minority faculty at that time were very few and generally commanded higher salaries than the University was offering majority Anglo faculty. Faced with this situation, the University occasionally employed minority faculty who were not fully prepared for the traditional expectations of university faculty members. Although the intention was well-meant, the result was not. For the ill-equipted minority faculty members, it was vastly unfair, for they were being judged by standards for which they were not trained. For example, one Black woman teaching in the public schools was hired without a doctorate, paid a large salary, virtually guaranteed a doctorate and a job, and then, following receipt of the doctorate and teaching in the department, terminated for incompetence. The department, the students, and that woman all suffered as a result. In a few instances, minority faculty who sought to take advantage of their positions brought bad publicity upon the multicultural programs. For example, one head of Chicano Studies was caught embezzling funds intended for minority students. And minority faculty who felt a strong need to help their community often devoted more time to such endeavors than to their professional commitment to the University and were, as a result, punished under retention, promotion, and tenure review procedures. Since that time, however, as more minority faculty members with doctorates entered the job market, the number of minority faculty who have been retained and promoted has increased, and the number of minority faculty teaching non-ethnic oriented courses has increased, thus providing positive models for both minority and non-minority students.

After 1972, the Department of Education at the University of Utah established one cultural awareness course for its students, "The Culturally Different Learner." Initially taught by an Anglo American trained in multicultural education, the course has, through the years, been taught by Chicanos, a Black, and a Native American. In the earlier years, the course tended to emphasize the ethnic group

of the instructor and to be strictly awareness training. Since that time, the course has been designed to treat many minority groups and to emphasize curriculum development.

In 1973, the Department of Education hired a multicultural specialist to be on the faculty. Within his first year, he was appointed to the position of assistant dean for multicultural education and charged with developing multicultural programs within the College of Education. At that time, the Department of Education created two additional multicultural courses, "Bilingual/Bicultural Education" and "Instructional Strategies for the Multicultural Curriculum." All students preparing for secondary education and for elementary education were required to take at least one of the three multicultural courses. As an option, students wishing to specialize in multicultural education could take all three courses as well as electives from courses throughout the university related to ethnic groups. By the year 1974-75, four faculty members were multicultural specialists.

At this time, the first major attempt at grantsmanship for multicultural education began, a venture that was to reveal how naive politically and personally we in the Graduate School of Education were. The assistant dean for multicultural education employed a graduate student for one year to help him write a proposal to fund a bilingual resource center. The two of them travelled extensively throughout the Rocky Mountain states, making contacts with potential clients and developing consortial relations. Our Department and College was visited by representatives of the federal bilingual education programs, and the grant proposal was completed. We did not receive the grant, but a university in a near-by state did. That university then advertised for a director of their resource center, and our graduate student applied. While being interviewed by that university, he discovered several things that both shocked and disgusted him and us. First, that other univeristy had not thought about the resource center more than a few weeks prior to the deadline for

the grant. At that point, one of the senators for that state learned of the grant, approached the university with information about it, and brought his influence to bear upon the granting agency. The university did not know how it was going to employ the funds, but they were hoping that the new director would help them. As a result of that experience, we learned that it was not simply thorough preparation that counted in acquiring federal funds, but that personal contacts in Washington, D.C., mattered greatly.

With the following funding year, the granting agency in Washington decided that we were strategically located in an area that was not adequately covered by existing resource centers, contacted us, and asked us to submit another grant proposal, with virtual assurance that we would be funded. We did, and we were.

Then the College discovered another skeleton. The assistant dean for multicultural education was mismanaging the funds of the grant. The College requested that the assistant vice president for academic affairs, charged with minority and multicultural matters, take over the grant and find a new director. With the acquisition of a new director, the bilingual resource center became a valuable bilingual training agency for the Rocky Mountain area and has since offered workshops throughout the United States, Central America, and South America. It is now back in the College of Education, and its members have been guest lecturers in our multicultural education courses.

In the meantime, the Department of Education was allowed to begin developing three new graduate level multicultural courses: "Language Development in the Multicultural Curricula," "Program Development in Multicultural Education," and "Multicultural Materials Development." These courses were offered for two years as regular electives available to our graduate students, but they have not been part of a multicultural graduate program until this year. That program will be described later.

The initial boondoggle with the bilingual resource center occurred shortly

after a new dean took over the college. Committed to the concept of multicultural education and the standards established by the AACTE, he consulted the multicultural faculty about the future of the program, and, at that point, invited a team of external reviewers to evaluate the multicultural program. After visiting with faculty, students, administrators, and community representatives involved in multicultural education endeavors, their recommendations included the following:

Faculty:

1) Establish broad-based support for multicultural/multilingual program maintenance and development through existing governance mechanisms.
2) Encourage sympathetic senior faculty members to help junior faculty in the development of the multicultural program.
3) Advise and encourage students to enroll in such courses.
4) Develop more interdepartmental cooperation with the division of cultural foundations.

Curriculum:

1) Establish a multicultural/multilingual curriculum committee to review course syllabi.
2) Communicate the curriculum offerings to students clearly

Recruitment:

1) Establish an on-going recruitment procedure to attract minority graduate and faculty members.

Admissions:

1) Assign an 8 percent quota to the area of bilingual/bicultural education, or 40 students.
2) Allow extra points in the admissions program for students possessing bilingual skills and multicultural experience.

With the exception of the recruitment recommendations, all other recommendations have been considered and accounted for in some fashion. For example, a Student Services Office has been established to advise students in all matters related to admissions and curricula in teacher education, and a Student Services Committee has been established in Secondary Education to communicate to students as much information as possible about the total program, including multicultural education offerings. Recruitment remains a university function, but, with budgetary cuts, the flexibility for hiring that once existed no longer exists. While Secondary Education once imposed a quota upon itself, thereby controlling the number of students allowed into our program, a quota determined by our teaching capacity and by the demand for teachers in particular teaching areas, it eliminated that quota this year. All students who pass our admissions criteria will be admitted, and bilingual and multicultural skills and experience will be taken into account when admitting students.

A major step in assuring continued development of the multicultural programs throughout the College was taken by recruiting a director of multicultural studies this past year. The new director, an individual with proven research and publication skills, is responsible for coordinating multicultural efforts in the College, for overseeing the development of new programs, and for teaching in the programs where needed. The dean acquired the line for this position from the University and has pledged his support for the multicultural efforts of the College, proof that multicultural education will remain an on-going concern of the College of Education.

If there is a major weakness in the College multicultural effort, it is that multicultural education remains a program of Secondary Education only. Other departments within the College have indicated their willingness to support multicultural education, but no other department has developed a program. The courses in Secondary Education service other departments, as well as the College of Social Work.

The latest development in multicultural education in the Division of Secondary Education has been the approval of M.Ed. and MA/MS programs in multicultural education. The multicultural courses have been listed as possible electives in the other master's degree programs, and they now serve as a focus for those teachers wishing to specialize in multicultural studies.

The State Department of Education has also been active during this period, establishing a Committee to Recommend Course Content for Cultural Awareness and a Minor in Bilingual Education Preservice Training of Teachers. This committee is composed of representatives from each of the teacher training institutions in the state, the State Department of Education, and the community. In January 1979, the committee completed its statement on "Cultural Awareness Competency Requirements" (see Appendix), requirements which the program at the University of Utah already satisfies. The committee continues to work on its "Requirements for a Minor in Bilingual Education."

Multicultural Components of the Undergraduate Program

The division of Secondary Education does not have a degree granting program in education. Students receive their bachelors degree from their academic departments and certification only from the Division of Secondary Education. The current program consists of a total of 36 quarter hours of credit, 12 of which are in supervised student teaching. As a result, students typically take eight courses related to education. Each student is required to take at least one course in multicultural education. The Division offers the courses, described later:

The Culturally Different Learner,

Bilingual/Bicultural Education, and

Instructional Strategies in Multicultural Education.

A student has the option of concentrating upon multicultural studies, in which case

the student must take all three of the above courses, plus the three core courses required of all students, plus electives related to multicultural studies.

Admission to the teacher certification program is carried out at each of the five colleges preparing teaching majors. The admissions process is based upon criteria established by the Division of Secondary Education. One criterion is that the student must first have passed a community service course offered through the Division of Secondary Education. For this course, the student must serve as a volunteer worker in a community service agency or as a tutor in a secondary school with a large percentage of multiethnic students or students from lower socioeconomic homes. Since most of our teaching majors come from middle class homes in Utah, we realize that many of them many never have had the opportunity to work alongside humans from cultures other than their own. This course provides them with that opportunity and allows us to evaluate their ability to work with humans in a service capacity. For a few students, the course will serve as a filtering device, telling them that they may not be suited for the service aspects of education. For others, it may reveal potentials that they never dreamed they had.

The following are the descriptions of the three undergraduate courses in multicultural education offered through the Division of Secondary Education:

EDUCATION 541

THE CULTURALLY DIFFERENT LEARNER

I. Introduction:

The unique diversity of our cultural heritage and background is slowly but surely being recognized as a valuable asset for our country, one to be cherished and shared. Because of this very richness and diversity of our heritage, we need to teach our students to acquire an understanding of the many groups that have contributed to the development of our nation. We must teach our students about the different learning styles of the ethnic minority students.

II. This class has been designed to:

1) develop an understanding of the cultural contributions of each group to the broader American culture;

2) provide a picture of the diversity that characterizes America;

3) present the problems that minority groups--both white and non-white--have experienced and continue to encounter, and

4) sketch life-styles in different cultures as well as children's learning styles so as to help the future teacher work with them more effectively.

III. Experiences provided for the students include presentation of films, video tapes and guest speakers during the quarter.

IV. The student is required to:

1) write and hand in three position papers and critique three others (position

questions follow);

2) read three short articles and submit a weekly list of those readings to the instructor;

3) write a research paper of six to eight pages on minorities. This is due at the end of the quarter.

POSITION QUESTIONS

Position Question #1

Standard English is the white middle class dialect, but teachers and pupils should be allowed cultural expression through other dialects, even in the classroom.

Position Question #2

Chicanos shouldn't get so upset at the friendly stereotypes such as the "Frito Bandito" and others. After all, one doesn't see the Polish people getting upset by the "Polack" jokes. This kind of friendly ethnic humor is part of the American culture.

Position Question #3

"Mexicans - Chicanos - in the United States today are an oppressed people."

Position Question #4

The best way to improve employment for minorities is the quota system. If they are 15% of the population they should get 15% of the jobs.

Position Question #5

Native American children who come to live with Anglo families should give up

their culture and learn the Anglo way of life.

Position Question #6

We should send the Blacks to Africa, the Chicanos to Mexico, the Chinese to China, etc... and this will solve the racial problem for them and for us.

EDUCATION 542

BILINGUAL-BICULTURAL EDUCATION

Introduction:

On January 2, 1968, President Lyndon B. Johnson signed into law the Bilingual Education Act. The President called attention to the significance of the new law in these words:

> This bill authorizes a new effort to prevent dropouts; new programs for handicapped children; new planning help for rural schools. It also contains a special provision establishing bilingual education programs for children whose first language is not English. Thousands of children, young Indians, and others will get a better start--a better chance--in school. . . .
>
> What this law means, is that we are now giving every child in America a better chance to touch his outermost limits--to reach the farthest edge of his talents and his dreams. We have begun a campaign to unlock the full potential of every boy and girl--regardless of his race or his religion or his father's income.

I. Course Description:

This course is designed to provide students with alternatives and options to examine various aspects of bilingual-bicultural education in school settings, i.e., community involvement, teaching preparation, research, legislation, and court actions.

II. Rationale

A rationale for bilingual education in the United States rests on the following propositions:

1. American schooling has not met the needs of children coming from homes where non-English languages are spoken; a radical improvement is therefore urgently needed.
2. Such improvement must first of all maintain and strengthen the sense of identity of children entering the school from such homes.
3. The self-image and sense of dignity of families that speak either languages must also be preserved and strengthened.
4. The child's mother tongue is not only an essential part of his sense of identity; it is also his best instrument for learning, especially in the early stages.
5. Preliminary evidence indicates that initial learning through a child's non-English home language does not hinder learning in English or other school subjects.
6. Differences among first, second, and foreign languages need to be understood if learning through them is to be sequenced effectively.

7. The best order of the learning of basic skills in a language--whether first or second--needs to be understood and respected if best results are to be obtained; this order is normally, especially for children, listening comprehension, speaking, reading, and writing.
8. Young children have an impressive learning capacity; especially in the case of language learning, the young child learns more easily and better than adolescents or adults the sound system the basic structure, and vocabulary of a language.
9. Closely related to bilingualism and biculturalism, which should be an integral part of bilingual instruction.
10. Bilingual education holds the promise of helping to harmonize various ethnic elements in a community into a mutually respectful and creative pluralistic society.

III. Content Areas--Generalizations:

1. Bilingual education, "old style and new style": Pro's and con's of transitional programs and maintenance.
2. Bilingual schooling; Historical background.
3. A rationale for Bilingual schooling.
4. The bilingual program.
5. Needed action and research.
6. Bilingual Education Act.
7. A typology of bilingual education.

8. Spanish-speaking peoples in the United States: Mexican-Americans, Puerto Ricans, and Cubans.
9. Spanish-speaking people in Utah.
10. Bilingual programs in the United States.
11. The Intermountain Resource Center.
12. Court cases.

Experiences Provided for Students:

1. Field experiences to observe bilingual classes in action.
2. Presentation of movies and tapes related to bilingualism.
3. Lectures by guest speakers who share experiences with the students.
4. Weekly presentations made by students: each student is to bring three different research studies each week to present in the class.
5. Use of Spanish in teaching the class from time to time in order to familiarize the students with the language and the terminology used in teaching.
6. Discussion of problems arising in the bilingual settings in which some of the students teach.
7. Sharing of cultural materials related to bilingual education.

POSITION PAPERS

Position Paper #1:

The average Mexican American drops out of school by the seventh grade. In Texas almost 80% of students with Spanish surnames drop out before completing high school.

In California 73.5% of the state's Mexican American students do not complete high school. Please comment on this situation.

Position Paper #2:

"I didn't do anything wrong," Ector kept repeating to himself as he made his way to the office. "I get A's in Spanish class, but when I use Spanish in Mrs. Jones' classroom, I get sent to the office." Ector sat through a fifteen-minute lecture on why it is very American to speak English.

Position Paper #3:

The school must change to respond to the cultural, linguistic, socio-economic and perceptual characteristics of its pupils.

Position Paper #4:

The increasing proportion of Latinos in the school population makes the familiar American issue of assimilation versus pluralism more urgent than ever.

Position Paper #5:

Juan Aragon, suggests: "that this institution, the public school, has a latent function for minority children. That is, it serves as a filtration system that will not let them pass into the social mainstream unless they are purged of their ethnic impurities". Please comment on this statement.

Position Paper #6:

"Portola, Vallejos, and Pablo de la Guerra do not receive the respect they merit,

despite the fact that the latter was the author of the constitution of California written in Spanish. Governor Michelterena, founder of the public school system of California, is totally forgotten, For example, there is not a public school named after him throughout the state." Please comment.

EDUCATION 543: INSTRUCTIONAL STRATEGIES IN MULTICULTURAL EDUCATION

This course is designed to enable teachers to develop techniques for working with students from multicultural backgrounds and for developing multicultural awarenesses in monocultural classrooms. The course considers cultural values, how they are determined, and their implications for curricular decisions.

At the completion of this course, each student should:

1. be able to specify ways to determine the cultural values of any community.
2. be able to relate those values to the particular strategies needed to best educate the teacher's students.
3. be able to specify appropriate objectives for students in the teacher's curriculum.
4. be able to plan appropriate activities to enable students to satisfy the objectives of the course which the teacher may be developing.

Description of the Course: This course is primarily a problem-solving course. The students are expected to read extensively in areas related to multicultural education and in anthropological and sociological studies of multicultural populations. Each student is expected to conduct research in one area from the environment of a theoretical school population, such as family relations, ecological factors, aesthetics and entertainment, or economic factors. Given the conditions, the students discuss how those factors influence student learning and behavior and how teachers can best adjust their curricula to account for the differences. The class also considers censorship as a major problem-solving area, reading case studies of censorship and proposals for handling the problems

both before and after they arise. Finally, the class uses a telelecture unit to speak to individuals across the country who are involved teaching or developing curricula for multicultural populations. As a final project, each student prepares a unit plan designed to teach a specified population of students according to the concepts and ideas developed in the course.

The Masters Degrees in Multiethnic Education

Students pursuing the M.Ed. program in multiethnic education are required to complete a total of 50 quarter credits. Nine quarter hours are required as the core for all Masters degree candidates:

Introduction to Research and Graduate Studies

Theories of Curriculum and Instruction

Contemporary Issues on Curriculum and Instruction

Fifteen quarter hours are to be selected from the following courses in the College of Education:

Minorities and Public Education

Developing Curriculum for the Culturally Different Learner

Language Development in Multicultural Curricula

Program Development in Multicultural Education

Instructional Strategies in Multicultural Education

Multicultural Materials Development Laboratory

In addition, each student is to select twelve hours in one ethnic speciality area, with the approval of the candidate's committee, from courses in other colleges, such as the following:

Anthropology: Bilingualism

Anthropology: Indians of North American: Traditional Indian Cultures

Communication: Black Screen Images

English: Ballads and Folklore Songs

English: Afro-American Literature

History: Comparative History of Tribal Peoples

History: The Southwest

Humanities: Special Topics in Chicano Studies

Political Science: Authoritarian in Latin America

Spanish: Culture and Custom of Spanish American

Sociology: Ethnic Minorities in America

Social Work: American Indians

The remainder of the candidates program is to be filled out with special seminars in multicultural education, field projects in multicultural education, or independent readings and research.

The M.Ed. is considered a practicioner's degree, whereas the MA is Multicultural Education is a research degree, designed for those individual's who wish to pursue further advanced study in multicultural education. MA candidates are required to take the three core courses. Beyond that, each candidate has a program tailored to his or her needs, with a heavy emphasis upon research courses.

One of the core courses, Ed. 653, has a component dealing with multicultural education. In that manner, all masters degree candidates in education at the University of Utah are exposed to the foundational aspects of multicultural education.

Description of the Graduate Courses:

Language Development for Multicultural Curricula: This course is intended to enhance the student's ability to develop curricula which account for non-standard varieties of language, language development, and culturally determined learning styles. Students learn to transcribe oral language, study research in varieties of language, and prepare curricula which account for the varieties they will encounter in the classroom.

Program Development in Multicultural Education: Students study characteristics of different types of programs in bilingual/bicultural education. Students study the problems inherent in each and develop responses to these problems. Among the programs considered are: English as a Second Language, Tranisitional Bilingual, Bilingual Maintenance, Bilingual/Bicultural Restoration, Bilingual/Bicultural Maintenance, and Cultural Pluralism.

Multicultural Materials Development Laboratory: Students evaluate, modify, and augment current instructional materials in multicultural education. The course provides clinical experience in designing and producing new materials appropriate for the populations that the students may be teaching.

Summary

What we have, then in Secondary Education at the University of Utah, is a commitment to the principles of cultural pluralism. Despite the limited number of courses that students take from us, we intend to guarantee that no student goes through our program without some knowledge of what it means to teach students from differing cultures and socioeconomic groups. Futhermore, we are aware that it would be all too easy for our students to leave our program blathering simplistic, reactionary platitudinisms about the need to treat all students individually and the need to respect the cultures of all students; and then for those same students, confronted by the often harsh realities of the classroom, to collapse under pressure and to fall back upon those teaching techniques that have in past operated against students whose values differ from those of the school and the teacher.

For these reasons, we have designed our courses to confront our students with the choices that they must make and to enable them to realize that, with every choice, there must be some anxiety. If our students are to be able to counteract the factors operating against cultural pluralism that I outlined earlier in this paper--the Back to Basics movement, the competency movement, the attack upon bilingual education, the decline of the economy, major conflicts of values, and the conflicting interests of various pressure groups--they must not base their teaching upon underdeveloped rationales and shallow convictions. They must realize that what we offer them is but a beginning, a way of looking at the teaching process is a multicultural nation. They must continue to grow and to learn on their own. They must commit themselves to becoming involved with the lives of their students and their parents and their communities.

Without doubt, we in education cannot afford to repeat the errors of our

past. We must be willing to expose the skeletons in our closets and the boondoggles of our ways. If the proponents of multicultural education in our schools are weak if they are not committed scholars as well as proponents or activists, then ultimately they are bound to fail and with them the causes of cultural pluralism. At the University of Utah we believe that we have finally begun, we recognize the institutional and human problems that we still face, but we are confident that we are, in some small sense, succeeding and that the future can be better.

APPENDIX

CULTURAL AWARENESS COMPETENCY REQUIREMENTS

(Adopted January 1979)

Since America is a culturally diverse society, its educational system demands teachers who are prepared in understanding and knowledge of this diversity and who have skills which will make them capable of providing the most valuable learning experiences for children of all cultures.

Recognizing the diversity of cultures in American society today, teachers should have a commitment to cultural pluralism and be able to respond positively to the diversity of backgrounds in multi-cultural environments in order to promote understanding and eliminate ethnic and racial prejudice. Therefore prospective teachers should:

1. Know the similarities and differences among culturally diverse groups; know the potential conflicts and opportunities these similarities and differences may create for students and be able to adapt curriculum and techniques to include these culturally diverse groups'
    a. culture and history,
    b. contributions to the history and culture of the United States,
    c. contemporary life styles,
    d. social structure, including familial organizations and patterns of authority,
    e. patterns of child rearing represented in the families of the learners (so as to better understand the background of the learners),

f. effects of social, economic, and cultural factors on the general development and socialization of the learner,

g. culturally determined styles of children.

2. Understand the background and rationale for current government regulations regarding desegregation, civil rights, and equality of educational opportunities.

3. Know leadership methods for establishing home-community exchange of socio-cultural information which can enrich the learners' instructional activities by

   a. demonstrating the facilitators' function for enhancing the parents' roles, functions, and responsibilities in the school and community,

   b. planning and providing for the direct participation of the learners' families in the regular instructional programs and activities.

4. Be able to collect, adapt, utilize, and evaluate materials for curriculum content and instructional activities according to the following criteria:

   a. Accuracy and relevance.

   b. Linguistic and cultural diversity.

   c. Objectivity in content.

   d. Appropriateness in scope and sequence.

5. Know current research regarding the education of children from diverse linguistic and cultural backgrounds in relation to grouping, testing, counseling, and placement.

6. Recognize that all languages, including their dialects and varieties are valid systems of communication, each with their legitimate functions.